

High Court of Parliament.

A Vindication of the Protestant Religion, or of the Innocency of the Martyrs, against the Pope's Supremacy, and against the Errors of the Church of Rome.

Humbly Sheweth,

WITH all humble Submission to the Supreme Authority, and to all my Superiors, hoping that no Protestant whatsoever will be offended at me, and Praying for all your Honours favourable Construction of me, (there is an old saying, *To speak Truth is to shame the Devil*, yea, and the Pope too, but I am for a Veneration to Superiority, and so I am for the Protestant Religion to be Esteemed above the Popish Religion, or I am for the Tripple Crown to be kept under the Protestants,) and though a Protestant, a Presbyterian, a Papist, or an Atheist, or a *Muggletonian*, (as if Money and Secular Interest makes one Religion as good as the other, or all Religions alike,) or it is no matter what Religion, or of what any Man is, if he has but a Sum of Money to purchase a Place, as if Money was the God of all Honesty and Religion, in buying and selling of Places; and there be too many that will make a Scoff and a Scorn of Religion, as if there was neither God, Heaven, or Hell, as it is in *1 Pet. 3. 3, 4*. And so they are apt to look upon Religion to be a Politick Invention of our Forefathers, which is in our Veneration; and if a poor Man talks of Religion, how will some Ridicule and make a Scoff and a Scorn of him, as to represent him to be a Madman, or a Fop, or some such a kind of a Fellow: And though the Blood of the Martyrs Cries aloud for Vengeance, and there is no doubt but that Justice will be Impartially Administred, without any respect of Persons, and that Vengeance shall be Executed upon the Pope at the great Tribunal of the whole World; yet certainly in this World the Innocency of the Martyrs ought to be regarded; and accordingly, Loyalty to the King and Queen's Most Excellent Majesties, and of Their Design in coming into this Land for the Relief of all the Protestants in *England* against Popery, ought to be regarded above and before any thing whatsoever, so that if there was now a Law made for buying and selling of Places, yet a Plea for the Innocency of the Martyrs ought to be regarded and admitted above and before that Law; and as this is to the Comfort and Consolation of all the Protestants in *England*, that they have not only their liberty and freedom to wear any Ribbon with a Motto of *No Slavery, No Popery*, and to Exercise and Enjoy their Religion, but that in their Days of Jubilation, when they make Bonfires, they have now their liberty and freedom to burn the Effegies of the Pope, so that certainly it is now no Crime for any of the Protestants in *England* to write or speak against the Pope, or to vindicate the Innocency of the Martyrs against the Pope's Supremacy, and against the Errors of the Church of *Rome*. And as I ever was against the Pope, so I have sufficient reason to shew my Detestation of him; but with all humble Submission to the Judicious, hoping that where they find any Error in what I have now writ, they will Judg Charitably of me, and impute it to the Frailties of Human Nature, (as considering that no Man lives without a fault,) and so I humbly submit to the instruction of the Learned; for I have a desire, according to my weak Capacity, to vindicate the Innocency of the Martyrs against all the derisions of the World; and accordingly, when I wore the Ribbon at *Oxford*, with this Motto, *No Slavery, No Popery*, it was only by way of Antipathy to the Pope, and of the Popish Religion; and of which Motto of *No Slavery, No Popery*, as it is the Original occasion of the late King *James's* Abdication of the Government, as being a Papist, who is Dead in Law as to the Government of this Land; and of King *William* and Queen *Mary's* Accession to the Crown, as being Protestants, who are Justified by Law, and Gospel too, in the Regal Authority, so it is a vindication of the Innocency of the Martyrs, and this is that which requires the Will and Affection of all Protestants, as to bury all Animosities in Oblivion, in order to a Universal Reconciliation of all Protestants against the Pope, and all his Adherents that are for the Pope's Supremacy; for what is the Popish Religion but Popery, and for any Man to be for *No Popery*, is to deny the Popish Religion, and all the Errors of the Church of *Rome*, which is the very Cause that the Martyrs of Old Died in; so that in this Plea of *No Slavery, No Popery*, there is something Express'd, and something Implied; that which is Express'd, is *No Slavery, No Popery*, and that which is Implied, is a Liberty and Freedom against Popery and Idolatry, without any fear of Danger.

And certainly, now there is no Interest whatsoever ought to obstruct the Liberty and Freedom of any of the Protestants in *England* against Popery, or in their denial of the Popish Religion; and there is no Plea comparable to this Plea of *No Slavery, No Popery*; for it is a good Plea for the King and Parliament, or for a Protestant King and Government, against the Pope's Supremacy, as it is a denial of the Popish Religion, in defence of the Innocency of the Martyrs; and now to Justifie this Plea of *No Slavery, No Popery*, as that it is a good Plea for the King and Country, and for the King and Parliament.

I begin with the Wisdom of *Solomon*, the wisest of Kings, *Prov. 14. 28. In the multitude of People is the Kings Honour*; And *Prov. 11. 14. In the multitude of Counsellors there is safety*: These words are the words of wisdom, and consequently from God himself, who is the Eternal Fountain of Wisdom. *In the multitude of People is the Kings Honour*; Hence I infer, That the Kings Honour cannot be alone in any one single person whatsoever, but that it is in a general way in the whole Nation; and that it cannot be so much in a few persons, as it is in a multitude of people; and this multitude of people may be understood all the Protestants in *England*; and as the King and Queen are God's Vicegerents, so God Almighty has Created a multitude of People for a vindication of Their Majesties Crown and Dignity; and so hoping that all the Protestants in *England* will be Unanimous in a general Vote, That whatsoever all the Protestants in *England* can do for the King and Queen, it is not comparable to that inestimable kindness of the King and Queens most Excellent Majesties, in securing and preserving the Protestant Religion against Popery, &c. And in the multitude of Counsellors there is safety, From hence I do also infer, That there cannot be so much safety in a few Counsellors, as there is in a multitude of Counsellors, and a multitude of Counsellors, by the consent of the King and of all his People in Parliament, is the support, power, strength, defence and safety of the King and Kingdom; and then consequently, that Man that now denies the Commons of *England* to be the greatest Interest of the King and Kingdom, he is no better than a Cheat, and an Enemy to the King and Kingdom; for so it is apparent by King *Solomon* the wisest of Kings, *That in the multitude of Counsellors there is safety*; that is to say, safety in point of Power to Defend, safety in point of Plenty to Preserve, and safety in point of Knowledg and Wisdom for the ratifying of Equity and Justice.

First, Safety in point of power to defend; A multitude of Counsellors, by the consent of the King, and of all his People in Parliament, is not only the power, strength, defence and safety of the King and Kingdom, but it is an Amicable Concord betwixt the King and all his Subjects.

Secondly, Safety in point of plenty to preserve; for there must be plenty to preserve the King's Person, as well as power to defend Him, or else there cannot be safety, and all this is Comprized in the Commons of *England*; for here is plenty of People, of Treasure, and of all sorts of Provisions and Necessaries for the support and defence of Their Majesties Royal Persons and Government, so that here is that inexhaustible Fountain of Treasure in the Trade and Traffick of all the People of *England*, which is like the Tide that Ebbs and Flows, so that whatsoever Taxes they pay, it returns to them again in their way of Trade; and now whatsoever all the Protestants in *England* can do for the King and Queen, it is not comparable to that inestimable Kindness of the King and Queens most Excellent Majesties, in securing and preserving the Protestant Religion against Popery, &c. And thus, as the Kings Honour is in the whole Nation, so I am for all the Protestants in *England* to acknowledge King *William* and Queen *Mary* to be supreme.

Thirdly, In the multitude of Counsellors there is safety, in point of Knowledg and Wisdom, for the ratifying of Equity and Justice, in order for the security of Peace, and Tranquillity for all Men, to sit under their own Vine, and to Reap the Fruits of their own Labour, and to render unto *Cesar* the things that are *Cesars*, and unto God the things that are Gods; and as the King and Queen are God's Vicegerents, so God Almighty, the wise Creator and Governour of the World, as he has Created a multitude of People for the King and Queens Honour, so he has Constituted a multitude of Counsellors for the safety of Their Majesties Royal Persons and Government; and now this is to the Glory of the *English* Nation, that they are Govern'd by the King and Queen, together with the Lords and Commons, the multitude of Counsellors in Parliament, which is the Knowledg and Wisdom of the Nation, according to the Protestant Religion, and this is the happiest Government in the World. And as I do acknowledg King *William* and Queen *Mary*, together with the High Court of Parliament, to be the supreme Authority of the Nation, and that the King and Queens Honour cannot be alone in any one single Person, but that it is in a general way in the whole Nation, and that the King's Honour cannot be so much in a few Persons, as it is in a multitude of People; and accordingly, it is not in the power of any one of Their Majesties Subjects to call a Parliament, to appoint any Member to sit in Parliament without the consent of the King and the Country, and to appoint any sitting Member to be Speaker to the House of Commons; for as it is in the King and Queens Prerogative to call a Parliament, so it is in the Countries Priviledg to Elect their Representatives to sit in Parliament, and afterwards, as they sit by the King's consent, so it is in the

House of Commons undoubted Right and Priviledg to Elect any fitting Member to be their Speaker, without any Obligation to any one of Their Majesties Subjects whatsoever ; and now whatsoever kindness any Member receives from any one of his Election in any County, or Corporation, he is interested in the King and the Country ; for it is very well known, that the Pope would assume to himself such a Power here in this Land, as to call a Parliament, to appoint Members without the consent of the King and the Country, and to appoint any fitting Member to be Speaker to the House of Commons, and consequently to put down all Parliaments, so that none of the Protestants in *England* shall have any Right and Liberty, but what they give Credit to the Popes Infallibility ; for if it shall be allowed for any Man to appoint any Member to sit in Parliament, and to appoint a Speaker, without any liberty of the Subjects, the King has a power above the Pope, or any Man whatsoever ; but that Man that now denies the Commons of *England* to be the greatest interest of the King and Kingdom, he is no better than a Cheat, and an Enemy to the King and Kingdom, as aforesaid, which I have now proved according to the Word of God in the Wisdom of *Solomon*, that in the multitude of People is the King's Honour, and in the multitude of Counsellors there is safety ; And as I do acknowledg King *William* and Queen *Mary* to be supreme, and the High Court of Parliament the multitude of Counsellors for safety, the chiefest Counsel of the Nation against the Popes Infallibility ; so I do in the first place protest against the Popes Supremacy, and whatsoever Holiness there is in the Pope, it is a fraudulent invention of his own to pick Peoples Pockets of their Mony, concerning Indulgences and Absolutions ; for the Pope undertakes to Absolve any Man of his Sins for a Sum of Mony, yea, and to renew his Absolution for another Sum, so that if a Man has Mony enough, he may have all his Sins remitted for such a time, but when he has no Mony he may go and be Damnd for all his Holiness ; and besides, when the Pope is Mad it is not Mony or Submission that shall then obtain a Pardon, even as it was in the Bloody Queen *Mary's* reign, when a great many suffered Martyrdom for their Religion, they promised to save those that would change their Religion, but when they had got them over to their Religion, yet notwithstanding they would take them and Burn them, saying, that they should then Damn both Body and Soul, and thus they counted that they did God Service in killing of Hereticks ; and accordingly, if the Pope could now have his Will, as it is not Mony or Submission that should then obtain a Pardon, so he would Execute his Revenge upon all the Protestants in *England* with the greatest Barbarity he could invent, and when the Pope is Mad, and cannot Execute his Revenge, then he Curseth by Bell, Book and Candle, which is the last Revenge of the Pope, when he shews his Teeth and cannot Bite, and this is the Pope's Sanctity, or *Sanctum Sanctorum*, which is neither derivative from Christ, nor from his Apostles, *For Christ came not to destroy Men's Lives but to save them*, Luke 9. 56. And now I hope no Protestant whatsoever will be against me for acknowledging King *William* and Queen *Mary* to be supreme, and denying the Pope's Supremacy. And I also deny all the Errors of the Church of *Rome*, as their Doctrin of Transubstantiation, of changing the Elements of Bread and Wine into the real substance of the Body and Blood of Christ, and, as if Christ was Corporally and Personally present in their Administration of their Sacrament. I confess, Christ was personally present when he was upon the Earth, and Administred the Sacrament to his Disciples, but not since ; but however, if they can make Christ of Bread and Wine, they could have done that many Years before Christ was upon the Earth, (if their Religion is of such Antiquity,) for they will plead great Antiquity to their Religion ; so that it is very probable, their Opinion may agree to the *Jews*, who do not believe that Christ was ever upon the Earth, but do expect a Messiah to come ; but this is a Juggling Trick of the Priests, for them to drink up all the Wine, and to content the People with a Bit of Wafer, or a Bit of Bread ; whereas all Men may be Astonished with Admiration at the infinite Condescension of Christ in taking our human Nature upon Him who was God manifest in the Flesh, 1 *Tim.* 3. 16. Yea, to prove that Christ was upon the Earth, he was seen by multitudes, in working of Miracles, and was frequent with his Disciples, and at that time when he brake Bread, and gave unto them, saying, *This do in remembrance of me*, Luke 22. 19. 1 *Cor.* 11. 24, 25. So that the Administration of the Sacrament, is a Pledg of the Death and Passion of Christ, in order for us to live upon him by Faith, in hopes of Eternal Life, through the Merits of Christ, our Noble Benefactor, to whom be ascribed all Gratitude, and Holy Adoration, for the Benefits we have received by him : And so it is for the Confirmation of the Faith of all true Believers, in a devout Commemoration of the Agony and Bloody Sweat, of the Cross and Passion, of the Barbarous Crucifixion, and of the precious Death and Burial of Christ, his Victorious Descention and Triumph over Death, the Grave and Hell, *Rom.* 6. 9. *Death hath no more Dominion over him.* 1 *Cor.* 15. 54. *Death is swallowed up in Victory*, in his glorious Resurrection and Ascention up into Heaven, where he sitteth on the Right Hand of God, continually making intercession for us, *Heb.* 7. 25. *Rom.* 8. 34. Who has made an Atonement and Expiation to God the Father, for the Sins of the whole World, to all that will believe in him, 1 *John* 2. 2. & *John* 3. 15. (so that there is hopes of Salvation by a true Faith, in the Merits of Christ, for the worst of Sinners, but there is no Salvation in the Pope,

who Exalts himself to be above Christ,) And that he shall come again in Glory to Judge both Quick and Dead, at which Glorious appearance of Christ, it shall be a Day of Jubilee to the Righteous, for then all Tears shall be wip'd away from their Eyes, as it is in *Rev. 7. 17. Isa. 25. 8. Rev. 21. 4.* All Troubles, Commotions and Perturbations, shall be turn'd into solid Peace and Tranquility, so that they shall never suffer under any more Misery of Tormenting Pains and Anguish, groanings of Pain, Grief and Anxiety of Spirit; and then all Sorrow shall be turn'd into Mirth, for in that Day Christ will say to those on his Right Hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, Matth. 25. 31, 32, 33, 34.* And thus Christ himself will receive them into the Celestial Paradise, the Kingdom of Glory, where they shall receive Diadems of Righteousness, of Life, Immortality, Eternal Life, and of endless Bliss and Glory, *2 Tim. 3. 8. Rev. 2. 10.* For the Righteous shall be Crown'd with Eternal Glory, *1 Pet. 5. 4.* And thus they shall Enjoy Eternal Raptures of Joy and Felicity, in being made Partakers of the Inheritance with the Saints in immensity of Light and Glory, and in singing Hallelujahs with all the Martyrs, Saints and Angels in the Glorious Beatifick Vision of the Omnipotent Essence, *Isa. 28. 5.* But it will be a Day of Terror to the Wicked, when Christ shall pronounce that dreadful Sentence upon them, *Go ye Cursed into Everlasting Fire prepared for the Devil and his Angels.* Which is all in the Faith of the Worthy Receivers of the Lord's Supper; and thus they are Established in their Faith, and hopes of Heaven, of this Crown of Righteousness, Immortality, Eternal Life and Glory, through the Merits of Christ, against the Fears of Hell; and so the Sacrament to all true Believers, *Is an outward visible Sign of an inward Spiritual Grace.* And so I do deny all Popish Idolatry, of their Worshipping Christ upon the Cross, the Picture of the Virgin Mary, Beads and Crucifixes, which is expressly forbidden, *Exod. 20. 3, 4, 5, &c.* And I do likewise deny all Popish Prayers to the Virgin Mary, Saints and Angels, to make Intercession; *For there is but one Advocate betwixt God and Man Christ Jesus, 1 Tim. 2. 5. 1 John 2. 1. Heb. 7. 25. Acts 4. 12.* And I do also deny all the Papiests Works of Merits, and of their Ostentation in their Works of Supererogation, and though they have the Proud Pharisee in the Gospel to vindicate them in their Works of Merits; yet I having nothing to trust and hope in, but in and through the Merits of Christ for Salvation; for whatsoever I can do, I am but sinful Dust and Ashes, and so I may say with *Job, Chap. 7. v. 20. I have Sinned, what shall I say unto thee, Oh thou Preserver of Men?* And *Job 42. 6. Wherefore I Abhor my self, and Repent in Dust and Ashes.* And so with the Publican, *Luke 18. 13. God be Merciful to me a Sinner;* and now that Man that saith, he hath no Sin, he acknowledges the Popes Infallibility, and the truth is not in him, *1 John 1. 8.* And thus I deny all Popish Absolution, for there is no Man can forgive Sins that is committed against God, but God only, *Dan 9. 9. & Ephes. 1. 7.* And so I deny all Venial Sins, (among Papiests) whose Guilt their bare Confession doth Expiate; and as any of them can obtain Absolution for a Sum of Money, upon a bare Confession of their Sins, so when any of them desires to be Excused from Confession of their Sins, it is but giving a greater Sum of Money to their Priest, or Father Confessor, (or whosoever he is,) and he will take their Guilt and Confession upon himself; and this is their Expiation, which is contrary to the Word of God, *Isa. 53. 4, 5. Heb. 9. 28. 1 John 2. 2.* And besides, we are to Confess unto God, *Rom. 14. 11, 12.* And of their Extreme Unction, which is also against the Word of God, *1 Cor. 1. 21. 1 Joh. 2. 20.* And of their Prayers for the Dead, and Purgatory; for after the Soul is separated from the Body, it shall remain so till the general Resurrection; at which time the Souls and Bodies of all Persons shall be reunited, and shall receive according to their Works, whether they be Good, or Evil, *Eccles. 11. 3. latter part.* And whatsoever false Doctrins and Errors of the Church of Rome I utterly deny. And now with all humble Submission to all Protestants in general, I hope no Protestant whatsoever will be against me for vindicating the Innocency of the Martyrs, in denying the Errors of the Church of Rome; *For Christ is the Propitiation for the Sins of the whole World, so, That whosoever believeth in him should not Perish, but have Everlasting Life, 1 Joh. 2. 2. & John 3. 15.* Which implies, that there is no Sinner whatsoever Exempted from a Faith in the Merits of Christ, and that by a true Faith in the Merits of Christ, there is hopes of Salvation for the worst of Sinners, but there is no Salvation in the Pope, who Exalts himself to be above Christ; and so the Pope is indebted to all the Protestants in England, upon account of Religion, for I know that the Pope is against all the Protestants in England, because they are for the Word of God; and so I having consider'd, that the Word of God being the Foundation of the Christian Religion; so that it is that Word that no Man whatsoever can be saved without it, because the Word of God is pre-emptory in it, *John 3. 18. 1 John 5. 10. Acts 10. 43.* And it is the Word of God that vindicates the King, *Matth. 22. 21.* And it is the Word of God that vindicates a multitude of People, and a multitude of Counsellors, for the King and Queen's Honour, and for the safety of Their Majesties Royal Persons and Government, *Prov. 14. 28. & 15. 14.* And thus it is the Word of God by which all the Learned Divines in the Land maintains the Protestant Religion, against the Errors of the Church of Rome; and as I do acknowledg God Almighty the Wise Creatour and Governour of the World, so I am for the Word of God. Therefore I humbly acquaint your Honours with a defi-

nition of my Religion, and accordingly I do acknowledg and confess my self a Protestant, and such a Protestant as doth protest against all Erroneous Ways and Principles, and consequently I desire to imitate that which is most consistent to the Sacred *Verbum Dei*, and whatsoever is inconsistent, or repugnant thereunto, I desire to utterly Detest, Abjure, Abandon and Abhor; or thus, as I do acknowledg and confess my self such a Protestant as doth Protest against all Erroneous Ways and Principles, so I desire to practice and perform all those Duties which are required and commanded in the Sacred Word of God, and whatsoever is therein forbidden, or not implied as a Duty, I desire to utterly Detest, Abjure, Abandon and Abhor, but as a denial of the Popes Infallibility, there is *Nemo sine Crimine Vivit*, no Man lives without a Fault; so that all Men are guilty in the sight of God, and that there is no hopes of Salvation but in and through the Merits of Christ, and I being weak frail Flesh and Blood, and subject to Infirmities, as other Men are, so I may say with the Apostle Paul, *That when I would do Good, Evil is present with me*, Rom. 7. 21. For there is *Habemus inclinationem ad Malum & aversionem ad Bonum*; We have an inclination to that which is Evil, and an aversion to that which is Good; Rom. 9. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy, whose Mercy is as far above the Mercy of the Pope, as Heaven is above Hell; for the Mercy of the Pope is Cruelty, but the Mercy of God is full of Clemency, Compassion, Forbearance and Long-suffering, *Psal. 57. 10. For thy Mercy is great unto the Heavens*; but the Mercy of the Pope is Diabolical; but I hope God Almighty will have Mercy upon the King and Queen, and all the Protestants in England, as to preserve us from the Mercy of the Pope, whose Mercy is Cruelty, *Matth. 7. 15.* So that the Pope is the Devil's Vicegerent here on Earth; who have their False Prophets in Sheep's Clothing, but inwardly they are Ravening Wolves, and thus the Devil Rampant, like a Roaring Lion, with his Vicegerent, goes up and down with their Sheep's Clothing and Ravening Wolves seeking whom they may devour, (and thus, as the Old Saying is, *To speak the Truth is to shame the Devil*, yea, and the Pope too; but I am for a Veneration to Superiority, and so I am for the Protestant Religion to be Esteemed above the Popish Religion, or I am for the Tripple Crown to be kept under the Protestants,) and accordingly, those that are now for a Popish King and Governour, or a Popish Successor, they may go to Rome and there acknowledge the Pope's Supremacy, and so pay Homage to the Pope, and Kiss his Great Toe, and there is no doubt but that the Pope will give them his Benediction, and call them his good Children, but when I am to Kiss the Pope's Great Toe, if I could I would bite it off; and then afterwards, those that have such an Affection for the Pope, instead of Kissing his Great Toe, they may Kiss his Backside; and this is Biting off the Pope's Great Toe, that if the Pope is living in Person, he is Dead in Law as to the Government of this Land, so that no Papist whatsoever has any Right and Title to the Crown of England; and accordingly, as I do acknowledg King William and Queen Mary to be supreme. And as the Parliament was call'd by the King and Queen, and do sit by Their Majesties Prerogative, so it is not in the power of any one of Their Majesties Subjects whatsoever to call a Parliament, to appoint Members to sit in Parliament, or to appoint any sitting Member to be Speaker to the House of Commons, and that the King's Honour cannot be alone in any one single Person, but that it is in a general way in the whole Nation, and that it cannot be so much in a few Persons, as it is in a multitude of People, and as the Convention Parliament denied the Pope's Supremacy upon their Coronation of King William and Queen Mary, so I am for all the Protestants in England to acknowledg King William and Queen Mary to be supreme, so that whatsoever all the Protestants in England can do for the King and Queen, it is not comparable to that inestimable Kindness of the King and Queens Most Excellent Majesties, in securing and preserving the Protestant Religion against Popery, &c. For it is the Providence of God that has brought Their present Majesties to the Throne (whom God grant long to Reign,) to preserve this Nation from an Inundation of Popery; yea, further, that Man that is now for a Popish King and Governour, or a Popish Successor, he is no better then a Sheep's Clothing, or an Agent to the Devil and the Pope, and inwardly he is a Popishly Affected Ravening Wolf; and accordingly, though the Pope may be living in Person, he is dead in Law, and Gospel too, as to the Government of this Land, so that no Papist whatsoever has any Right and Title to the Crown of England; and thus I am for a Veneration to Superiority, as that I am for the Tripple Crown to be kept under the Protestants, and for the Protestant Religion to be Esteemed above the Popish Religion, so that none of the Protestants in England may live in fear of their Religion, Lives and Liberties, by the Crafty Machinations and Insinuations of any Ravening Wolf. For the end and design of Christ's coming into the World, was for the Redemption of Mankind, *From the Bondage of Corruption into the Glorious Liberty of the Children of God*, Rom. 8. 21. And thus the end and design of Christ's coming into the World, was for the advancement of his Kingdom to the downfall of Antichrist, that Whore of Babylon the Pope, *Psal. 103. 19. For his Kingdom Ruleth over all.* But the Pope is the Mother of Harlots, and Abominations of the Earth, *Rev. 17. 5. & 18. 2. & 19. 2. & 6. 10.*

And so I Conclude, according to the Wisdom of *Solomon* the wisest of Kings, as, That the King's Honour is Asserted in a multitude of People, and not in any one single Person whatsoever; and thus I am for Their Majesties Honour, that whatsoever the whole Nation can do for King *William* and Queen *Mary*, who are God's Vicegerents, it is not comparable to that inestimable Kindness of the King and Queen's Most Excellent Majesties, in redeeming them from Popery, &c. And this is from him,

Who Prestrates himself to the Mercy of all Protestants, humbly praying, that no Protestant whatsoever will now be Offended at him, for acknowledging King William and Queen Mary to be Supreme, and denying the Pope's Supremacy, and the Popish Religion.

Abel Carew.